THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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MINUTES OF THE NOTTINGHAM CONFERENCE,

HELD IN THE LATTER-DAY SAINTS' CHAPEL, ST. ANN'S STREET, NOTTINGHAM,

SUNDAY, OCT. 5, 1884.

THERE were present on the stand: Apostle J. H. Smith, President of the European Mission; Elder G. C. Lambert, of the MILLENNIAL STAR Office; President W. D. Williams, of the Manchester Conference; Elder G. Goddard; Elder J. Cartwright, President of, and C. E. Angell, J. Eardley, T. Wright, L. H. Young, W. B. Bennett and C. A. Welch, Traveling Elders in the Nottingham Conference.

Meeting called to order at 10.30. Singing. Prayer by Elder Wright. Singing.

The Branch Presidents who were present reported a good feeling in their Branches. The majority were trying to live their religion. A considerable number of out-door meetings had been held with tolerable success. They all expressed a desire to do their duty.

The Traveling Elders were called upon to report their labors.

Elder Wright reported the Leicester District as being in a good condition. The Leicester Branch was very flourishing. The Saints and the local Priesthood were always on hand to assist the Elders to hold out-door meetings. There were also some very good Saints in Burton and Derby, who were always willing to aid the Elders. In some parts of the District the Saints were scattered, but he had been kindly treated by them wherever he went.

Elder Young corroborated the statement made by Elder Wright, and said he had labored in the District with pleasure. The Saints had shown him great kindness. Like his co-laborer, he found many good Saints, and also

some very indifferent. He spoke highly of Elder Goddard, who had been laboring in Leicester and endeavoring to get the ministers to open their places of worship for him to preach the Gospel in, and also in building up the Saints there.

Elder Angell, in reporting the Hucknall District, said it was in a very flourishing condition. The Saints seemed desirous to do right, and to help forward this great work. They had held 72 out-door meetings in the District, 25 of which he had attended himself. There had been 10 baptisms and 2 re-baptisms.

Elder Bennett endorsed the remarks of Elder Angell. Sometimes two Branches would unite and hold out-door meetings, and this would improve the singing. The people in this country were fond of excitement, and if they could have good singing the people would listen. He considered singing an important feature of a meeting.

President Smith then occupied the remainder of the morning. Said in the Gospel we have to give something in exchange for blessings, for they are predicated upon sacrifice. He desired to impress upon the Saints that all would be answerable for their own individual acts, and not for the acts of others, and that it was necessary for us to live our religion, and those who were not doing so were deceiving themselves. He found many of the people in England rather extravagant, but he advised the Saints to save their means, that when the dull times came they would have something to fall back upon.

Elder Goddard sang a Gospel song to the tune of "Hold the Fort," the congregation heartily assisting in the chorus.

Meeting adjourned till 2 p.m., with benediction by Elder Welch.

The afternoon meeting was opened with singing, and prayer by Elder Bennett, after which the Sacrament was administered by Elders Bennett and Wright.

Elder Eardley reported his labors with Elder Welch in the Lincoln District. He had held some good meetings, but the Saints were very scattered, they were willing to help the Elders as far as possible, and have come out boldly and faced opposition.

Elder Welch entirely corroborated the statement of Elder Eardley, and spoke upon the necessity of revelation and the gift of the Holy Ghost, showing it would give men a knowledge of the Gospel.

The statistical and financial reports for the half year ending Sept. 30, 1854, were read and accepted unanimously.

President Smith presented the General Authorities of the Church as they were sustained at the last general Conference held at Salt Lake City, and the President and Traveling Elders of the Nottingham Conference, asking those who could conscientiously sustain them in their position to do so, but if any knew them to be bad men, for them to vote against them, as, by sustaining them, they would be wronging themselves and the people. They were sustained unanimously. He said the Elders were not here to deceive people, or to hold out inducements for them to emigrate, but to teach the necessity of faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost, also that those embracing the Gospel should expect

persecution; that Utah was barren and dry, and that most of the land there would only bring forth fruit by irrigation, which meant a great amount of labor. People in Utah were at liberty to go where they pleased and to leave it when they liked, as far as the natural barriers would allow them. The higher courts were in the hands of the officers of the United States, but the police courts were in the hands of the "Mormons." He gave some good information concerning the geographical and agricultural position of Utah.

Elder Goddard sang a Gospel hymn and made a few remarks. Related how he was treated by his friends when he embraced the Gospel, his journey to St. Louis, his experience there, and how the Lord opened the way for him to emigrate to Zion. He testified to the divine mission of the Prophet Joseph Smith.

Meeting adjourned with benediction by Apostle J. H. Smith.

At 6 p.m. the meeting commenced with singing, and prayer by Elder Cartwright, who also spoke for some time upon the necessity of showing our faith by our works, on the divine mission and authority of Joseph Smith, and the necessity of the Church being organized as was the ancient Church. Advised strangers who desired to know anything about the Latter-day Saints not to go to their enemies, but inquire of the Latter-day Saints and learn the truth from them.

Elder Williams explained the necessity of baptism by immersion, sustaining his points by quotations from the Scripture, and refuted the idea of death-bed repentance insuring a person salvation.

Elder Goddard sang a Gospel song, "Who's on the Lord's side?" the congregation assisting in the chorus.

Elder Lambert bore testimony to the truth of the work.

President Smith said he had not come to deceive any one, but to preach the Gospel. If there was a heaven he desired to get there, and also in the best place. Had the Saints not been assisted by the Almighty, they would have been broken up long ago. Showed that little children who had not arrived at the age of accountability were redeemed through the Atonement, and therefore there was no necessity for baptism. Gave proofs of the divine mission of Joseph Smith, and exhorted the Saints to live their religion and honor God.

Benediction by Elder Goddard.

As the afternoon meeting was about to close, an apostate, by the name of Wm. Jarman, attempted to get on the platform and harangue and abuse the Saints, but he was hindered by the Elders, and considerable excitement prevailed, which was not allayed until the hall was cleared by the police. The weather was fine and the attendance was exceptionally good throughout the day.

JOHN WELLS, Clerk.

MINUTES OF THE MANCHESTER CONFERENCE,

HELD IN CLEVELAND ASSEMBLY ROOMS, GROSVENOR STREET, ALL SAINTS, MANCHESTER, SUNDAY, APRIL 28, 1878.

PRESENT on the stand: Apostle John Henry Smith; Elder Geo. Goddard, Elder George C. Lambert, from the Liverpool Office; W. D. Williams, President of, and Robert Johnson, E. T. Woolley, A. H. Woodruff and S. H.

Allen, Traveling Elders in the Manchester Conference. At night meeting Elders M. L. Pratt and E. A. Stead from the Liverpool Conference were also with us.

At 10-30 President Williams called the meeting to order, and after the usual opening exercises, the Sacrament was administered by Elders Woolley and Woodruff.

The statistical report of the Conference for the half year, and the financial report for the quarter ending June 30th, were read and accepted.

The general and local authorities of the Church were presented and sustained by unanimous vote of the Conference. President Smith told the Saints to vote for those who presided over them, on the conditions that they were good, faithful men.

The Branches were then reported by their respective Presidents, who said that most of the Saints were proving that "onward and upward" is their motto, that "faith without works is dead," and that they must show good fruit before they can expect others to adopt their faith. The Saints had aided in spreading the Gospel to their neighbors.

Elder E. T. Woolley said he had enjoyed the assistance of the Spirit of the Lord, which is the most important qualification of a minister of the Gospel. People want salvation on easy terms, and console themselves with the delusion that simply believing on Christ will save them. Each man and woman should have a personal testimony of the truth of the gospel, and the way to obtain this was to obey the gospel laws. His testimony was, that through Joseph Smith God had restored to the earth the true plan of salvation; and to find this plan the scriptures must not be privately interpreted. Learned divines admitted that all sects combined would not form the perfect church of Christ; this fact should cause people to investigate the truth of our claim.

After singing, benediction was offered by Elder S. H. Allen.

At 2 p. m. meeting opened in the usual way, after which Presidents Smith and Williams blessed Brother Chapman's infant daughter, who is to be known by the name of Lydia Roberts.

Elder Robert Johnson referred to the ministry of our Savior, showing that blessings followed believers, and testified that the same Gospel, gifts, blessings and powers as taught by Christ had been restored through the Prophet Joseph Smith.

Elder S. H. Allen quoted passages of scripture on faith, repentance and baptism. True faith begets sorrow for, or repentance of sin; and baptism by immersion brings remission of sins repented of. Bore testimony to the divinity of the latter-day Prophet's mission and the Gospel restored through him.

The song, "Who's on the Lord's side?" was effectually rendered by Brother Geo. Goddard; who also made appropriate remarks and called upon the people to obey the Gospel taught by the Saints.

Elder Geo. C. Lambert said he knew the Gospel revealed to the Prophet Joseph Smith was true, and scriptural in every particular; God's holy messengers—the angels—had brought it, and it was neither unprecedented nor unreasonable for angels to reveal things to man. God had the undisputed

right to prescribe conditions of salvation; who questioned this had no faith in Him. The history of the Latter-day Saints proved that they had more faith than any people since Christ. The Savior and His Apostles promised the Holy Ghost to those who would obey the Gospel and they received it; Joseph Smith made the same promise, all the Elders to-day made it, and tens of thousands testified that they had received (after baptism and laying on of hands) the Holy Ghost. God would not fulfil the promises of an impostor. As it was with true believers of old, so it is to-day: all parties united in speaking evil of and denouncing them. Knew the kingdom referred to by Daniel had started to grow, and declared it would stand forever.

Singing. Benediction by President Smith.

The evening meeting opened with singing, and prayer by Elder M. L. Pratt.

Elder A. H. Woodruff cited ample proof of the Divinity of Joseph Smith's mission. No man should set aside the claims of this remarkable man until he had investigated the evidence in his favor; the Church set up by him was perfect in all respects; believers receive a testimony; persecution follows as was promised; that most valuable record—the Book of Mormon—was given to the world through him; many of his prophecies had been literally fulfilled and others yet remained to be fulfilled.

President W. D. Williams remarked there was more evidence in favor of the Prophet Joseph, than there was of any other Prophet; for, apart from abundant other proof, there was to-day a multitude of living witnesses. God was not the author of confusion and division, and the fact that these exist in the religious denominations proves them false and without authority from God. There could only be one true Church; that would be like the one set up by Christ. Authority is a primary necessity in a work of any importance. Christ had authority from His Father; His Apostles received authority from Him, and they taught the people not to receive any man who had not been duly called and authorized. This authority had been given to the Prophet Joseph; he had conferred it upon others, thus perpetuating it down to the present time. Closed with strong testimony to the truth of this latter-day work.

Brother Goddard sang "I had a dream."

Apostle John Henry Smith said the Latter-day Saints knew by actual experience what the early Christians had to endure. Without being educated for the ministry, without hope of earthly reward, the Elders went abroad to proclaim the "glad tidings of great joy," enduring privations, persecutions, imprisonment, and even death; and they did this simply because they knew it was the work of God. Some nations had excluded the Gospel, others were more tolerant, while England was the most liberal nation under the sun, and her people were among the most hospitable of the sons of men. Many people would admit the truth of the Gospel restored, but did not see the necessity of obedience to its requirements. It was extreme inconsistency to say that our religion originated with Joseph Smith, he was young and unlearned, the Gospel he taught and the Church he organized were the most perfect in existence and no uninspired man could possibly have inaugurated this perfect system of religion. They could ridicule the Prophet and deride his faith, but no man ever could prove him an impostor. People rejected the Book of

Mormon, saying it was not needed; still it brought to light most valuable history, it taught very plainly what the Gospel is, it proved the truth of the Bible, and its predictions concerning the future are very important. Touched upon plural marriage, showing that God has the right to give His people laws which will be for their best good. Read the testimony of the three witnesses to the Book of Mormon, commenting thereon. Exhorted the Saints to honor the Lord and keep His commandments, and warned the strangers to repent of their sins, look well to themselves and remember the testimonies they had listened to.

After singing, benediction was pronounced by President Smith.

The meetings were well attended, order prevailed, the good Spirit was poured out upon us in abundance, and truly we praised "God from whom all blessings flow."

S. H. ALLEN, Clerk of Conference.

REMINISCENCE OF THE HAUN'S MILL TRAGEDY.

A CORRESPONDENT of the Ogden *Herald* gives the following account of a speech delivered on the occasion of the recent memorial services over the Tennessee massacre held in Morgan City, Utah.

President W. G. Smith delivered a very impressive address, and while expressing condolence for the bereaved, said he thought no one could sympathize with them better than himself. The killing of these servants of God brought back to memory what he witnessed at the massacre at Haun's Mill, when his father and brother were murdered, and another of his brothers was seriously wounded. He was but a boy then, but he would never forget the horrid butchery. Himself and six more children were in a house at the time the mob commenced firing, and the bullets passed through the house in every direction. They all crept under a bed that was in the room, and stayed there for a while. The thick casing of oak around the house, about two feet high, protected them from the shower of bullets fired upon them by the mob. As there was no let-up to the continuous firing, they agreed to leave the house to find a place of safety, if possible. On emerging from the house the mob occupied a semi-circle around them, but they passed out of the door and crossed the mill race on a plank to a house by the mill, where they found a brother who had got into the cellar. He was shot through the body eight times.

"He begged me," the speaker continued, "to lift him out of the cellar. I did so, and notwithstanding the many times he had been shot, he lived some time after. From this house we made our way to a cornfield, dodging behind the shocks of corn, the mob firing on us little children, as they had done during the whole of the time. The children who stayed behind in the blacksmith shop were killed. When the firing was all over, we found eighteen dead bodies, among them my father and brother. Our family was journeying to find a new home at the time. We had no means of getting coffins for the dead, and had to bury them all together in a dry well. Joseph Young and I dragged them to this impromised grave and put them in, but when we

came to my brother, Joseph Young turned so sick at the sight that he said he could not help any longer, so I called my mother to help me carry my brother to the well. She did so, and helped me to bury the rest.

"After we had covered them up, we made haste to leave, as the mob was still there, anxious to complete their bloody work by murdering the rest of us. We took along my wounded brother, and by my mother's wonderful faith, God raised up my brother, and he is still alive.

"With the Mormon Battalion I went to Mexico to defend my country, although its officers in the time of my greatest trouble afforded me no protection. After our discharge on the Pacific coast, I went to Oregon, and while there at work with some companions, a man who appeared to be a tramp, dressed in a pair of overalls and shirt, stated that he had been traveling for years hoping to find some one to kill him; that he was one of the mob who murdered the 'Mormons' and little children at the Haun's Mill massacre; that he had never known one minute's peace since; that his life was a burden to him, and he wanted some one to kill him. He asked if there were any Mormons there. Some one told him there was; that a young man was there who was present at the massacre, and who had a brother killed at the time, under the bellows at the blacksmith's shop. The individual uttered a terrible groan, and said that he was the one who killed him. He was led into my presence, and as he approached me, he bared his breast and said, 'Shoot me; kill me, that I may be at rest.' I said, 'No, sir; I will do no such thing. If you were wicked enough to kill my little innocent brother and others without cause, and are suffering the just penalty of such a horrid crime, I would not stain my hands with your blood, but leave you in the hands of a just God.' He trembled from head to foot and went away. I have never heard of him since.

"I have told you this much of my experience in connection with the Haun's Mill massacre, but I can never tell you all of it. I feel now towards the murderers of Brothers Gibbs and Berry as I did towards the murderer of my brother. Let God deal with them. I do not envy them their feelings. They will never more be happy on the earth. We leave these men in the hands of God. Amen."

INTERESTING DISCOVERY.—A large Indian mound near the town of Gastersville (U.S.) has recently been opened and examined by a committee of scientists sent out from the Smithsonian Institute. At some depth from the surface a kind of vault was found in which was discovered the skeleton of a giant, measuring 7 feet 2 inches. His hair was coarse and jet black, and hung to the waist, the brow being ornamented with a copper crown. The skeleton was remarkably well preserved. Near it were also found the bodies of several children of various sizes, the remains being covered with beads made of bone of some kind. Upon removing these the bodies were seen to be enclosed in a network of straw or reeds, and beneath this was a covering of the skin of some animal. On the stones which covered the vault were carved inscriptions, and these when deciphered, says a contemporary, will doubtless lift the veil that now shrouds the history of a race of giants that at one time undoubtedly inhabited the American continent.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 20, 1884.

PROSELYTING IN IRELAND.

ANTI-"MORMON" writers have more than once remarked with exultation, and with some apparent justification too, that Latter-day Saint Elders could accomplish nothing at proselyting in Ireland. Many years have elapsed since much has been done at preaching the Gospel in that land, and when there was any effort made in that line it was almost fruitless so far as the Papist portion of the population was concerned. That class seemed so completely under the rule of the priests that they could scarcely ever be induced to investigate calmly and intelligently any other religion than that which they had been trained in from their infancy. Indeed, the same may be said of every other country where the Roman Catholic is the dominant religion. While the Protestants may not regard what the world calls "Mormonism" with any more favor than their Catholic neighbors do, there is a better chance to reach them with the Gospel, for as a rule they possess greater breadth of thought and freedom of action. Having broken loose in some degree from the bonds of priestcraft and asserted their right to think and act for themselves, they are more free to reason upon and accept anything new that may be presented to them than are those whose consciences are in the keeping of the priests, and who dare not go contrary to their teachings.

As is well known, the people of the north of Ireland are mainly Protestants. In religion, in appearance, in general disposition, and perhaps also by the ties of blood they are more closely allied to the people of Scotland than to their neighbors in the South of Ireland. They are rather an intelligent people, and they pride themselves on the favorable showing they make in educational matters, though education has never been compulsory there. Belfast, the chief city of that northern country, will compare very favorably with any of the cities of Great Britain in appearance and in the thrift and enterprise of its inhabitants, and the surrounding region generally has a progressive aspect.

Into Belfast and the surrounding region Elder George Wilson introduced the Gospel some months ago, and labored for some time without making much apparent headway, but after awhile the seed sown began to take root in the hearts of the honest. Elder Robert Marshall arrived from Utah, and as Ireland was his native country, he also was sent there. These brethren have labored diligently, and as a result, they have baptized twenty-nine per-

sons in and around Belfast, and there are many more believing the principles they teach, who will probably soon embrace the Gospel. President John Henry Smith and Elders George Goddard and Geo. C. Lambert recently paid a visit to Ireland and were advertized to preach in Belfast on the evening of the 9th. The weather was very stormy and disagreeable, but the hall at the time appointed for the meeting to commence was filled to its utmost capacity, and many subsequently turned away disappointed at not being able to gain an entrance. It must not be supposed though, that all who attended were prompted in doing so by a desire to learn the truth. Many doubtless came from curiosity and possibly some were there with the express intention of creating a disturbance. To say the least, the rowdy element was pretty well represented, and the interruptions caused thereby were so frequent throughout the evening that the services were not very satisfactory, at least, to the speakers. There was a rollicking good humor, however, about the disturbers, and an evident desire for a frolic, which we can more easily pardon than the extreme animus and bigotry which our Elders have to meet in some other places. It was plain to be seen, too, that there were many present who were opposed in their feelings to disorderly conduct or any interference with the right of free speech.

One gentleman, whose name we did not learn, arose during the course of the meeting, when the confusion became almost unbearable, and expressed in vigorous language his indignation at the disorderly conduct of many persons who were present, and his shame for the fair city's reputation at having strangers on their first visit received in such an unbecoming manner.

At the close of the meeting, also, when the rough element manifested a disposition to remain in the hall and block up the means of exit, a gentleman named Samuel Criglington, prominent among the Orangemen of Belfast, who occupied a position near the stand, made a manly speech, in which he deprecated disorder and advocated tolerance. He asserted his disbelief in the doctrines taught by the "Mormon" Elders, and indeed intimated that he intended at the proper time to challenge them to a discussion of religion, but believed in first giving them a fair chance to express their views. In conclusion he urged the congregation to withdraw peaceably from the hall, and his advice was acted upon.

An effort was made the next morning to secure the use of the hall for the following night, but the owner evidently had some fear that his property might suffer damage at the hands of the rabble, and was unwilling to rent it unless that could be insured against. The proceedings of the previous evening certainly gave reason for such apprehension. Possibly he foresaw in a repetition of the attempt to preach "Mormonism" in his hall a similar disastrous result to that which has since occurred at Birmingham on the occasion of a Conservative meeting to be addressed by Sir Stafford Northcote and Lord Randolph Churchill, when the Liberals (save the mark!) rushed in, broke the seats, smashed the windows, wrenched off the gas fixtures and destroyed other property, valued in all at £1,000. When such high handed proceedings are practiced with impunity at political gatherings it need occasion no surprise that religious meetings, especially those of an unpopular sect, should be occasionally disturbed.

Well, the result was, a meeting of the Saints only was held the following evening, and that in a private house, when such instructions were given as the Spirit suggested. A Branch organization has been effected there, with Elder Wm. Cavanagh as President, a good feeling prevails among the Saints, and we feel assured that the time is close at hand when a large Conference will exist in the north of Ireland and a great work be accomplished there.

We enjoyed our visit very much, and returned with a better opinion of the people of Ireland than we were wont to entertain. It is not fair to judge of the character of a nation merely by its representatives abroad. An estimate formed as to the character of the Irish people generally, from seeing the specimens of that nationality congregated in the region of Scotland Road, Liverpool, or even the Irish navvies in America, would likely be anything but favorable. We found the Irish people at home very different to these classes mentioned. We did not see a drunken person during a stay of several days in Ireland, in which we visited two of its principal cities—Dublin and Belfast.

G. C. L.

ANTI-"MORMON" CRUSADE IN THE SOUTH.

From late dispatches it would seem that the feeling towards the Elders and the Saints in the South is no more tolerant than it has been. The following has been published lately among the Associated Press dispatches throughout the United States:

"NASHVILLE, Sept. 25th.—The anti-Mormon crusade has broken out afresh. Sixteen miles south of Lebanon Mormon Elders made their appearance six years ago and began to inculcate their doctrine into the minds of an ignorant class of people in the 'Drennon settlement.' Many embraced the belief, and for six years these Mormons have been unmolested, but the murder of Elders Gibbs and Berry in Lewis County has greatly alarmed them. This has been intensified by notices warning them to leave Wilson County on pain of death. It is declared that the conduct of Mormon adherents has been such that some step was necessary to compel them to emigrate, and that should the warning be disregarded, the threats will be carried into effect. Interesting developments are also expected in Lewis and Hickman Counties, where similar notices have been posted. Most of the Mormon converts are very poor, and will find it difficult to obtain money enough to take them beyond the State lines."

The following notice, which was shown by an Elder recently returned from the Southern States to the Editor of the *Deseret News*, may be regarded as a fair sample of those which are occasionally posted in conspicuous places in the South, or sent to the Elders laboring there. It was written in red ink—probably to signify blood—and reads, errors and all, as follows:

"Baird's Mill, Tenn., Sept. 2, 1884.

"To the Mormon Elders that operate in Wilson County, Tenn.

"The doctrin that you teach is very obnoxious to an enlightened and virtuous people, and cannot be tolerated by the virtuous class of citizens in Wilson County. We cannot endure the idea of our little sons and daughters being taught that pestilentious [sic] of diviine origin. Therefore you are hereby Notified to LEAVE the STATE of TENN.—within TEN days, from the date of this Notice. (Giving you ample time to settle all

business) otherwise if this notice is not complyed with, you will share the same JUST FATE, that the notoriotis seducing impostors Gibbs and Berry, JUSTLY received. We deeply regret the death of the noble gallant and brave Dave Hinson, who made the first NOBLE strike at polygamists in Tenn.—His effort is aboon to tennesseans; and his DEATH will be RETALIATED tenfold. Recollect we mean BUSINESS when we say leave the State of tennessee.

"Citizens of Wilson County, Tenn."

ABSTRACT OF CORRESPONDENCE.

ILLIBERALITY TOWARDS "MORMONISM" IN GLASGOW.

President Angus McKay writes from Glasgow, Sept. 13, 1884, as follows:

"The 'Sad Side of Mormonism' was copied into every newspaper in this city. We wanted to reply to it, but the editors would not publish anything from us. I took occasion to speak of it on the street on Sunday to a large audience, telling them that the newspapers refused to publish anything from our side. It seemed to have a good effect. I baptized three last night, so we are holding our own. I think the Elders are all well and doing their best."

THE WORK PROSPERING IN IRELAND.

Elder Geo. Wilson writing from Belfast, Sept. 17, 1884, says:

"Since I last wrote to you I have had quite an interesting time among the people. I have the greatest faith that in the near future a number of Elders will be located in this country, instead of only two, as at present. We are only the first instalment of the force sent to establish the standard of Zion in this benighted land, and hundreds who now lie in darkness will yet be gathered out to swell the ranks of the faithful in the land of Zion. The Gospel is for all the nations of the earth, then why not include Ireland? I, for one, am interested in having the Gospel preached in my native country. There are many in Ireland who are just as honest and virtuous as are to be found in any other part of the world, and why not give it an equal show with other parts of this great empire? It is plain to my mind that the Lord has a great and mighty work to perform in this land, or else the devil would not rage as he does. It is a sure sign that there are fish to be caught, when he sets up a howl. He is just beginning to have his eyes opened, but just as he always is, a little too late. The seed has taken root, and a few have taken hold that he cannot scare out of the fold.

"I had a very interesting time last night; I held meeting in Brother Hamilton's house. Quite a number gathered in and endeavored to break up the meeting, but, by the power of God, I was able to put to silence all the enemy. Both Brother and Sister Hamilton told them to get out, which they did in good shape. They held a meeting outside, which only annoyed themselves, not us. Thus the devil begins to show his teeth, but it is too late in the day. It cannot be asserted in truth any more that we cannot get a foothold in this country. We have demonstrated beyond the shadow of a doubt that the Gospel can be preached in this country as well as elsewhere. It is true they are a very impulsive, but at the same time a generous people, and although they would jostle you about, they would the next hour take you into their domiciles and administer to your wants, proving that if the exterior is a little uncouth, the heart is kind, and we must forgive the little faults of a warm and generous nature.

"I feel great pleasure in laying the principles of the everlasting Gospel before large and attentive audiences, who gather around to hear the word of God from time to time. There are four or five preachers at the Custom House on a Sunday, but for some reason or other I have a larger congregation than all the rest put together. One of the right

reverends goes about whining because I occupy the stand he has enjoyed the last three years. Of course I feel sorry for the poor fellow, but I don't feel to cry. We have taken away a part of his flock, and the little fleece taken away is the thing that bothers him. I have been told that some of the roughs have been paid to annoy me. It would seem to be true by their conduct, but truth is mighty and will prevail.

"Since my last epistle I have had the privilege of baptizing nine into the fold of Christ, and Elder Marshall has baptised three, making in all nineteen baptized in this city. Thus the Lord has blessed me in my labors in opening up the Gospel of eternal life to the inhabitants of this land. There are a number inquiring after the truth, and no doubt in the near future many will rejoice in the glorious light of the Gospel. The Saints are full of faith, and have bright hopes of a glorious future, and all it needs is a little warmth and loving care to keep the flock in good condition. I have many times of refreshment and joy among the Saints. It is not like it was on the fifth of last May, with not one I could call a Saint; but to God be all the glory, for it has been by His power the change has been brought about. Elder Marshall is in the country doing a great work. Brother William Cavanagh is a noble assistant in spreading the truth. All are feeling joyous and happy.

"I have not organised a Branch as yet, in the hope that you would pay this beautiful Isle a visit before you return home. It has been my faith from the first that you would come to Paddy's land. We would try and get up a nice meeting."

WORK IN THE LIVERPOOL CONFERENCE.

Elder J. W. Thornley writing from Preston, Oct. 2, 1884, says:

"On the morning of Sept. 5th, I left the town of Preston and walked to Lancaster, 21 miles, where I met Brother L. J. Nuttall, jun., who had preceded me on business. We directly took our stand in the market place, and raised our warning voices to the people for the space of half an hour, when we were compelled to desist by a minstrel troupe taking their stand close by and robbing us of our listeners. The following day we started for the northern towns, viz., Carnforth, Bowness, Dalton-in-Furness, Barrow-in-Furness, and intermediate places, holding meetings when opportunity was afforded. In Dalton, after speaking to a large congregation for an hour and a half, we were very bitterly opposed; but, praise be unto the Lord, he gave us wisdom to put to naught all objections and logically defeat all railing accusations. Our hearers were finally honest enough to acknowledge we had the better of the argument, and gave up, saying they had heard a great deal of Brigham Young and the Mormons, etc., but to their knowledge had never seen one before. I asked if they wanted to see the 'horns,' but I presume they had enough of the tongue, and didn't wish to have anything to do with the horns, so we bade them good night.

"The following evening we held forth at Barrow-in-Furness, and addressed a concourse of four or five hundred people, who listened very attentively until I announced the divine mission of Joseph Smith, when they railed and cursed like mad men. I showed them that they were encouraging the same spirit which the Pharisees and lawyers did in the days of our Lord and Savior—the same spirit that the Romans were actuated by when they persecuted the Saints of old, mobbed, tortured and martyred the Apostles of Christ and destroyed the Priesthood from the earth. To-day the same cause was producing the same effect. God had again spoken from the heavens and broken the long silence; Joseph Smith was His chosen instrument in re-organizing His Church, receiving the same Priesthood as held by Peter, James and John, etc. The adversary was again aroused, infusing the same spirit of rebellion in the hearts of wicked and evil designing men, to persecute, blaspheme and defame the name of Joseph Smith and his followers, etc. I concluded, and announced that we would hold meeting the following night if the boat did not sail to Blackpool. Several replied they hoped it would, and wished, with an oath, the boat would sink with us. However, the following day we had a pleasant sail of 22 miles.

"On Saturday, Sept. 13th, according to appointment, we baptised two (a man and his

wife) in the sea, and the next morning took train for Preston, where we held meeting with the Saints.

"Wednesday, Sept. 17th, according to appointment, we met Brothers Pratt and Steed in the town of Chorley, and, quite unexpectedly, President J. A. Smith made his appearance among us also. We five 'Mormon' Elders took the town by surprise as we stood in the light of a large lamp and in turn addressed the assembly which had gathered. I presume we paralyzed the Papists who had heretofore figured quite prominently in disturbing our meetings. After our meeting we were invited by a Catholic to go to his house, while he proved to us that his was the only true Church having the Apostolic succession complete. President J. A. Smith took up the argument against one whom our Catholic friend had selected, and in the course of an hour Brother Smith gave him such a scoring that I am safe in saying he will never more seek for an interview with a 'Mormon' Elder. The next morning we separated, having enjoyed ourselves only as Utonians can when meeting together in a foreign land.

"Sept. 27th, we re-baptized one member, and the following day being Sunday, Brother Nuttall went to the Darwen Branch, and I remained in Blackburn. We held two meetings each, and one more gave in his name for baptism. I received an invitation from the members of a Temperance Association in Blackburn to give them a lecture whenever convenient, which I heartily accepted.

"During the month we have just made our circuit through the District, holding 18 meetings, 7 in-doors and 11 in the open-air; have walked 256 miles, traveled by rail 27 and by boat 30. Our District is in a moderate condition, some parts very favorable, while others are very indifferent; but we trust the good seed we have sown this summer will take root in the hearts of honest seekers after truth."

A CORRECTION—WORK AMONG THE INDIANS, ETC.

President Wilford Woodruff, writing to President J. H. Smith from Salt Lake City, Sept. 23, 1884, says:

"I saw my letter to you published in the STAR (No. 31), and that there were two mistakes in it. Where it reads, 'Baptized 17,000 in 1840,' it should read '7,000,' for all those who are acquainted with the history of that year would know that we did not baptize that number. Again, where it reads, 'While inspired *men* look with indifference,' it should read, '*What* inspired *man* can.'

"I would advise that when any of the Elders who do out-door preaching get a cold on their lungs or a sore throat, that they rest from out-door preaching until they recover, as it lays a foundation for permanent illness.

"Brother Elias Smith is having a hard time of it. It does not appear that he will ever do much business. He is confined to the house and bed a great deal of the time. I got a letter from Jesse Moses yesterday, saying the Elders had baptized over 100 of the Lamanites, of the Maricopas and Pimos, during the last month. They were coming daily to be baptized. While the work is closing up in places among the Gentiles, it seems to be opening among the Lamanites.

"We are having very pleasant fall weather. Our wheat crop was generally very good through the Territory. The corn crop would be fair, but it is badly injured by worms.

"The work is going on very well in both of our Temples which are completed. The stone work on the Manti Temple is completed, except one of the towers. The parapets on the south side of the Salt Lake Temple are mostly finished, and the workmen are laying stone on the towers.

"It is a general time of health with the Presidency and Twelve and their families, as far as I know."

FROM HOLLAND.

Elder P. J. Lammers writing from Groningen, Holland, Oct. 11, 1884, expresses his cheerful willingness to remain in his field of labor as long as his brethren holding the

Priesthood desire him to, although slightly disappointed at not being released to return home this year. The Saints in that region feel well, and those who were intending to emigrate this fall have now decided to defer doing so until he is released to return. His health is good and he is enjoying his labors, notwithstanding the vile slanders that are being continually circulated from press and pulpit about the Latter-day Saints and their religion. A pamphlet has recently been published there called "Seducers under Jesus' Name—a Warning against the Ministers of the ungodly sect of Mormons." It is so outrageously slanderous and vile, however, that it is sure to defeat its own object. Two weeks previous to writing he had added two more persons to the Church by baptism in the city of Zwolle. A rather remarkable case of healing—that of a child, had also recently occurred under his administration.

SUCCESS OF A BOY MISSIONARY.

Elder James W. Paxman writing from Findon, Sussex, Oct. 15, 1884, says:

"Since last July I have been laboring alone in this District, that was thought to be 'dying a natural death.' When I left President Lund at London, he said, 'Brother Paxman, you will do well alone.' His words have proven to be prophetic, for I have rejoiced exceedingly in my labors, and have been blessed of the Lord in baptizing seven persons, notwithstanding the persecution I have received. One man(!) even went so far as to say he would mash my brains out. Soon after this I baptized the first three of the seven. I believe persecution is the very essence of success in the ministry. There are good prospects for four or five others being baptized soon. The Saints generally are feeling well, and much credit is due to President A. Robbins for his zealous labors in uniting them."

ITEMS FROM APOSTLE LYMAN.

Apostle F. M. Lyman, writing from Salt Lake City, Oct. 1st, says:

"Our missionary judge, and grand jury of same material, are now at work.

"The Word of Wisdom was never so well observed among the Saints as at the present time. In organizing the Bannock Stake High Council and Bishopric, it was resolved that no man be placed in office who would not keep the Word of Wisdom.

"The Snake River country is a good one, but not so good as Cache Valley, nor so good as it was represented to me. It will hold lots of Saints, and will be settled up without calling people to it.

"Nearly all the people have withdrawn from the San Juan Valley. Bishop Nielson, and five other families, are all that are remaining of the colony that was planted in that valley several years ago.

"The descendants of John Tanner are going to have a family gathering on Christmas day in Payson City. It will be the 50th anniversary of the day he broke up his home in the State of New York, and started for Kirtland to cast in his lot with the Saints.

UTAH NEWS.

(Summarized from Territorial Papers.)

The bear which recently killed the sheepherder, George Stevens, near Coalville, since attacked a man named Burton, from Kaysville, and was dispatched by a couple of well-aimed shots.

Geo. W. Davis, who for many years past has been doing business as a grocer in Salt Lake City, has made an assignment in favor of his creditors. His liabilities amount to $12,663.80. His stock of merchandise is valued at from $10,000 to $11,000, and his assets in book accounts foot up to $1,300.

An infant which had crept on to the railway in the 6th Ward, Salt Lake City, came so near being run over by a passing train that the locomotive, which the engineer had reversed on seeing the child's danger, came to a standstill just as the pilot wheel was about to touch its body, which lay across the rail. The frightened mother arrived at the same instant and snatched it from the jaws of death.

The situation of affairs at St. Johns, in Arizona, is much better than awhile ago. Two of the principal land-jumpers who have given the Saints there so much trouble have left for other parts. Eleven hundred acres of new land were recently taken up and purchased in one day in that locality by Latter-day Saints, and there is a prospect for about 1,200 more being secured soon by settlers from Utah.

In empanelling a grand jury recently for the Third District Court, Salt Lake City, the newly appointed Chief Justice Zane presiding, the following question was put to all whose names were drawn for jurors: "Do you believe that it is right for a man to have more than one living and undivorced wife at one time, or to live in the practice of cohabitation with more than one woman at the same time, in the marriage relation?" The Latter-day Saints to whom this question was propounded, though willing, as they expressed themselves, to indict members of their own creed for a breach of any law, national or Territorial, where there was sufficient evidence to warrant them in so doing, considered this question impertinent and improper, and either declined to answer it or replied to it in the affirmative. The result was that they were all excused, and the list of names selected by the Probate Judge and Clerk of the District Court, as provided for in the Poland law, from which jurors were to be selected, was exhausted before a sufficient number of jurors had been obtained. A proposition was then made by the Prosecuting Attorney for the Judge to issue an open venire empowering the Marshal to summon from the street a sufficient number of persons to fill up the jury from. The Judge invited the members of the bar to discuss the question in the Court, and Lawyers Gilchrist, Marshall, Harkness and Rawlins gave it as their opinion that such a proceeding would be illegal and would result in a subversion of justice and in the decisions of the Court being declared invalid on appeal to the Supreme Court of the United States. Mr. Varian, the Prosecuting Attorney, also expressed doubt as to the power of the Court to so act. Lawyers Sutherland and McBride, on the other hand, held that it would be valid for the Judge to assume this authority although the law did not provide for it. Judge Zane, after considering the matter, decided to grant the venire, and it was accordingly done. In this he departed from his true province—that of administering the law, and usurped the power of Congress, in making a law where there was not one to suit his purpose. The intent of the Poland law was to allow both "Mormons" and non-"Mormons" to be represented on the jury, but in their zeal to exclude all "Mormons" and "pack" the jury, the law is ignored by the men who are appointed to administer it. The result will be as it has been heretofore, they will overreach themselves and fail in the accomplishment of their evil designs.